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Review of Dr. Pond's

No. 50.

THE SWEDENBORG LIBRARY.

PART I.

THE

MEMORABILIA

OF

SWEDENBORG:

OR

MEMORABLE RELATIONS

OF

THINGS SEEN AND HEARD

IN

HEAVEN AND HELL.

WITH AN INTRODUCTION
BY GEORGE BUSH.

NEW YORK:

JOHN ALLEN, 139 NASSAU STREET.

BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1847.

NOTICE.

THE Editor had proposed, on the publication of the Reply to Dr. Woods, to bring out, as the next issue in the series, the Documents respecting Swedenborg. But having been, in the mean time, unexpectedly favored with the present Review of Dr. Pond on the Facts and Philosophy of Swedenborg by Mr Hayden, he did not hesitate to put it at once to press; and for the opportunity of doing this, he doubts not that the receivers of the Heavenly Doctrines will share with him in a debt of gratitude to the writer. The purpose of the Review is indeed to deal but with a single class of objections, viz. the *scientific*, yet this will be seen to be a very important service rendered to the truth, as a general impression that Swedenborg can be solidly convicted of essential errors on the score of science and philosophy must necessarily operate greatly to the disadvantage of his general claims. We are happily relieved from any apprehensions on this score, as far as Dr. Pond's objections are concerned, by the tenor of Mr. Hayden's essay. He has succeeded, we think, in very fairly turning the tables upon the reverend reviewer in regard to every one of the points discussed, and has shown that if Swedenborg's philosophy be in truth assailable the actual accomplishment of the task is yet future. It remains unshaken by anything Dr. P. has advanced against it.

As we have just remarked, the present tract has reference mainly but to one department of the objections urged in "Swedenborgianism Reviewed." That work, as we have formerly announced, is to be answered *in extenso* by Mr. Crallé of Virginia, and the present critique we trust will not be considered as by any means superseding the forthcoming reply. This we understand is already in a considerable state of forwardness, and will in a few months be ready to go into the hands of all those who may be interested to know what the New Church has to offer in defence of the great principles of its faith.

The present No. of the Swedenborg Library contains twenty three pages, equal to nearly one No. and a half of the ordinary issue. This, however, it has been determined to put at the fixed price of a single No. (6*½* cts.) with a view to its obtaining the widest possible circulation. It is earnestly hoped that the friends of the cause so ably supported in this review will do all in their power, especially by procuring extra copies, to put the work into the hands of those who may have been unfavorably prejudiced by the perusal of Dr. Pond's volume. The expense is so trifling and the use so pre-eminent, that we cannot but believe a general prompting will be felt in the minds of New Churchmen to endeavor, in this way, to secure the *good* results which we doubt not the Divine Providence intends to effect from this hostile demonstration on the part of the Bangor Professor. Probably few of our subscribers but have friends whom they would be happy to disabuse of erroneous impressions by furnishing them with so clear and satisfactory a corrective as they will find in the ensuing pages; and had Dr. Pond's book never been written and published, the occasion might

Bequest
Mrs. James Hemiley Campbell
2-16-1937

REVIEW OF THE REV. DR. POND ON THE FACTS AND PHILOSOPHY OF SWEDENBORG.*

BY WM. B. HAYDEN.

"It is trifling to receive all but something which is as integral as any other portion; and, on the other hand, it is a solemn thing to receive any part, as before you know where you are, you may be carried on by a stern logical necessity to accept the whole."

J. H. Newman's Essay.

We very much doubt whether literary history for several centuries has exhibited a parallel to the discussion now going on in this country, between the assailants and the advocates of the system of Swedenborg. It is indeed, no very uncommon circumstance for controversialists to misrepresent, in some degree, the opinions or doctrines of opponents, or to ascribe to them logical results, which the holders do not admit to be legitimately deducible from them. Neither is it uncommon for individual reviewers to misunderstand the language of an author, and thus attribute to him doctrines which he does not hold. But we believe the cases of very rare occurrence, in which not merely some unimportant details, but the entire scope of a vast system, has not only been misunderstood, but totally uncomprehended, by not one reviewer alone, but by all its reviewers, great and small; from the learned professors who have opposed it in volumes, to the sophomores who have attacked it in theses, and from the clerical critics who have denounced it in pulpits to the minor sages that have berated it in newspapers. Such, however, we are compelled to say is the state of the case in relation to the system in question, and those who have attempted to refute it. The German metaphysicians who have flourished since the days of Kant, have indeed labored under the great impediment of not being always understood. But their reviewers have usually confessed their inability to comprehend them, and have therefore wisely refrained from claiming to have refuted them. Had the reviewers of Swedenborg, in this country, pursued a similar course, we should have entertained more respect for the tactics they have displayed in their warfare.

"Swedenborgianism Reviewed. By Enoch Pond, D. D., Professor in the Theological Seminary, Bangor, Me." Portland, 1846. 12mo. pp. 296.

Among the many circumstances which at this day her Divine Master is overruling for the advancement of the New Church, we count the publication of the work whose title we have placed at the head of this article. It contains, in a condensed form, all the objections we remember ever to have seen urged against the claims of Swedenborg to Divine illumination; with many others never before presented; and we may add that many of them are such as very few literary men would care to stake their reputation upon. At first view this book appears to have been written throughout under the influence of an assumed hypothesis; and we are sorry to say that a reperusal serves only to strengthen the impression. Dr. Pond has conceived the idea that Swedenborg was insane; and on this assumed basis he proceeds to account for and to explain the various phenomena connected with his case. This assumption has received many and patient replies. But for ourselves, we have not, in conversation or otherwise, when it has been urged, taken that pains to refute it, which those who make the charge seem to think it requires. The time was, no doubt, in the earlier discussions, when it was worth while to remove this stumbling block from the path of inquirers, that the system might be fairly presented to the world. But that stage of the controversy we conceive to be well nigh passed. These writings have now been before the world nearly one hundred years, and the circle of their receivers has been gradually expanding with the increase of knowledge: a process directly the reverse of that which it must be supposed would have taken place had they been nothing more than the ravings of a maniac. Those who regard Swedenborg's system from this "insane" point of view, in our opinion, greatly overrate the advantage they fancy they will have gained when they shall have proven the charge they prefer. For, granting him insane, they are as far as ever from refuting his philosophy, or invalidating the claims his doctrines have to our reception. The shutting up of Swedenborg in a mad house would no more impede the march of the New Dispensation, than did the beheading of John the Baptist in prison retard the development of the Apostolic.

Dr. Liebig of Germany observed in certain cases that a substance which would not of itself yield to a particular chemical attraction, will nevertheless do so if placed in contact with some other body which is in the act of yielding to the same force. "Nitric acid, for example, does not dissolve pure platinum, but the same acid easily dissolves silver. Now if an alloy of silver and platinum be treated with nitric acid, the acid does not, as might naturally be expected, separate the two metals: it dissolves both the platinum as well as the silver which becomes oxidized, and in that state combines with the undecomposed portion of the acid." From this, and a few similar cases, Dr. Liebig rose to a comprehensive generalization, and has recently propounded a theory, which may be called the *theory of the contagious influence of chemical action*. He supposes a law to hold throughout nature, which he expresses in the following words: "A body in the act of combination or decomposition enables another body, with which it may be in contact, to enter into the same state." This theory, however simple a concise statement of it may appear, becomes of immense importance in its application. It may be considered extremely visionary by many that anything so much resembling sympathy should pervade inanimate nature: some matter-of-fact persons may go so far as to declare the Doctor "insane on

this point." But insane or not, the theory is promulgated ; and immediately the laboratories of the whole continent are busy with their experiments in order to verify, or to explode it. Had these chemists been acquainted with the later methods of philosophical inquiry they might have saved themselves all this trouble, and have given the whole theory a quietus at its birth by simply declaring its author *insane*. But not being aware that the truth of a position in philosophy depended on the mental state of its first propounder, they pursued the Method of Verification and have very generally admitted the truth of the theory. Thus we conceive the reviewers of Swedenborg would be pursuing a more logical, and at the same time a more manly course, if, laying aside all attempts at creating an antecedent odium against his system, by raising a subsidiary issue, they would grapple directly with the great doctrines he has enunciated. We wish to record it then as our opinion, that New Churchmen would be gainers if, in all future discussions with unbelievers, they should totally ignore the charge of insanity. Eminent thinkers abroad and at home who are not receivers of his doctrines, now regard Swedenborg in a very different light ; and we cannot refrain from adding that the charge argues a very deficient knowledge of the subject in those who make it. The additional arguments which our opponents evidently feel themselves called upon to use, is a tacit acknowledgement that the hypothesis fails to account satisfactorily for all the phenomena, even to their own minds.

It is not our intention, as our title indicates, to enter that broad field in which lie all those great theological doctrines that are in dispute between the Old and the New Church. We are in quest of philosophy ; and though we often see the word, and sometimes hear the sound, in Dr. Pond's book, we have been able, after the most rigid analysis, to detect but a very small quantity of the genuine article.

He commences his review of the philosophy of Swedenborg in the following language. "He did profess to be a philosopher, and his teachings, interpretations, and revelations are so intermingled with, and based upon, his philosophy, that they cannot be separated from it. Such is the acknowledgement, and, I had almost said, the boast of his followers. 'The profoundest philosophy,' says Mr. Bush, 'lies at the basis of all his revelations.' 'Whatever may have been the nature of Swedenborg's distempered fancy,' says Mr. Clissold, 'we are not to look for this distemper primarily in his visions, but in the *philosophy which led to them*. Here is the origin of the evil, if it be one. The fanaticism, if it be such, is not primarily in the visions, but in the *philosophy* ; and our opponents must take up the question on this ground, if they will take it up on the only ground on which it can be decided.' This, then, is the ground on which I propose now to consider the question." He then immediately proceeds to array certain statements of Swedenborg which he considers to be in contradiction to the known facts of *physical science* : and thereby leaves us to the inevitable inference that he has read the works of Swedenborg and his defenders with so much haste or inattention, as to have actually supposed that Messrs. Bush and Clissold referred to such facts as the distance of Saturn from the sun, or the extent of the sun's atmosphere, instead of the psychological phenomena developed in the visions, and the metaphysical doctrines involved in all his Relations. The questions introduced by Dr. Pond do not, in the higher sense of the term,

properly speaking, involve any philosophical principles at all. Let us pause a moment upon this "philosophy of the visions," the very existence of which does not appear to have occurred to Dr. Pond: and we do so the more readily, as we conceive that this idea of the *visions* is the grand impediment in the way of most minds in their first view of Swedenborg's system: that this chasm once leaped, or bridged over, the admission of other parts of his revelations becomes comparatively easy.

Beginning then at the starting point of most philosophies, we will assume that the created universe is divided between mind and matter. The mind manifests itself under certain states of consciousness, denominated sensations, ideas, emotions, volitions. The succession of these sensations, ideas, emotions, volitions, constitutes its life. By a faculty which we call memory the mind takes a record of these successions, and lays them up in its archives. In addition to this subjective process of the memory another takes place, which, for the present, we will call a *projective process*: by this we mean that process by which various wants and ideas of the mind manifest themselves in objective creations, and is the process which has produced all that man has added on the surface of our globe. By these processes the mind elaborates to itself a mass of experiences, which really go to form an interior spiritual organization. This organization resides in every portion of the body, and in it resides its life. When it retires from any part of the body, that part dies; when it retires from the whole body, the body dies. It is the principle within the body which sees, hears, smells, feels. If you demur, and say that the senses are not a part of the mind, but only so many instruments which the mind uses to make itself acquainted with external objects; we accept your definition so far as the material organs are concerned: but you are as far as ever from a resolution of the matter; for the organs of themselves have no power to perceive, or to convey their perceptions. And when the soul retires from the body, the material organization remains, but the power is gone. The spirit took that away with it when it departed. The eye remains, but the seeing is gone; the ear remains, but the hearing is gone; the whole net-work of the nervous system remains spread out over the surface of the body, but the sense of touch is gone. It is evident that no fibre of the body possesses any power of itself, but is only capable of action when animated by the spirit. If you say that the nerves convey sensations from every part of the body to the mind and that therefore it is not necessary to suppose that the mind resides all over the body; you merely describe a certain mode of action, without giving an explanation; for it is evident that but for the presence of the spirit, the nerves would be incapable of conveying the sensations. The spirit then, when dismissed from the body, goes into the other life without any particle of matter about it; carrying with it all that constituted its life here, its senses, its faculties, perceptive and reflective, its sensations, ideas, emotions, volitions and memory: a psychical organism in the form of a human body. It is now in a world, into the constituent elements of which not a particle of matter enters. If you hesitate, we hand you over to the Mahometan, or leave you in the "heaven of the Koran," and pass on. In this new world it meets another spirit, and it sees it. If you do not like the word *see*, as applied to a spiritual perception, we will say *perceives* it. If you question that, you shut up the immortal soul in an eternity of solitary imprisonment, and deprive it of most of the essentials of ex-

istence. If one spirit perceives another, it perceives a mental organism, consisting of sensations, ideas, emotions, volitions, laid up in the memory. It sees emotions heaving the breast, it sees a mind in the process of thinking, ideas in the process of being formed, and of being evolved, and of being projected, or thrown out, into a scenery around the subject thinking. As the mind continues to operate, and thought succeeds thought, it perceives this scenery gradually changing, and issuing forth in a continued phantasmagoria. If thoughts issuing from the mind become objective existences to the perceptions of spirits—if they become objects of sight—they must of necessity present themselves to the eye in some definite form; for it is a plain impossibility for a finite object to exist cognizable by the senses without assuming some form. If these thoughts present themselves in outward forms, some pre-existing cause must determine that form. Each particular thought must have a given form. But what determines the form of a thought? Clearly, the desire from which the thought springs: for all thought is excited by, and is derived from, some pre-existing desire, or inclination, or impulse. Then the character of the desire must impress its form upon the thought. If the desires are holy, the thoughts will be holy. If the desires are evil, the thoughts will be evil, and the scenery will correspond. If the desire prompts the thought, and the thought assumes an objective form, the scenery with which spirits are surrounded will be governed by their moral state; if governed by that state, it will correspond to it. If you admit this, you admit a doctrine of Correspondences. If you object to it, in order to give your objection any logical validity, you must point out the error in the deduction, and furnish a theory which will better harmonize with the known laws of mind and matter.

But it may be asked, do you intend to say that the objects of the other world are mere appearances, that all its scenes of happiness or misery are merely ideal? Is there nothing more real there than the forms projected from the human mind? We say, they are indeed appearances, and ideal ones; but not the less real on that account. For, to our conceptions, ideas are more real than mere physical existences, inasmuch as causes are to be considered more real than the effects which flow from them. If you will wait and weigh the subject a moment, you will perceive that there is no object builded by the hand of man, but is the type of some pre-existing idea in the mind of man. The erection of a great cathedral cannot go on until the entire structure, down to the minutest ornament has been patiently elaborated in the mind of the architect. The pencil of the artist is powerless until his ideal image has presented the form it is to describe. So we infer that the material universe existed, and was thought out in the Divine mind before it existed as a series of physical facts. The mind of man we are told is an image of the Divine. The mind of man is finite: after it has thought, it is obliged to avail itself of instrumentalities to ultimate, or to actualize its thoughts. The mind of the Divine Being is infinite: His thoughts are potentialities: with Him the process of thinking is the process of creating. His thoughts enrobe themselves spontaneously with a material vestment, and become a "fixed fact" perceptible to the senses. The object thus created, as we have seen, derives its form from the form of the thought of which it is the covering. Thus the physical universe corresponds to the spiritual universe: which is the Doctrine of Correspondences. The foundations of the spiritual world, then,

will rest just where do those of the material world—in the mind of the Creator: and from thence are derived its forms, and its objective realities.

We conclude, then, that in the other life, affections and thoughts do, as Swedenborg has represented, become objective existences; and that they are the only objective existences which a sound philosophy can predicate of a spiritual state. The scenic furniture, then, of the spirit-world varies with the changes in the moral states of its inhabitants: and the objection that the Memorable Relations often represent it as somewhat fantastical and strange, ceases to be an objection. It would rather be more strange, if a scenery proceeding from such changeable causes, should not, at times, assume what to us would appear strikingly curious and peculiar phases. Dr. Pond, as do other reviewers, arrays copious extracts from the Relations, in order to present them in an improbable and ridiculous light. He might, however, have saved himself the trouble; for all the visions must stand or fall together; and if he will show *one* to be unsound, we will cheerfully relinquish the rest. If, on the other hand, the philosophy on which they repose can be shown to be sound, it will be impossible to overturn, or even to shake them, by any array of extracts, however long, or however repugnant to *his* common sense they may appear. This mode of appealing to ancient prejudices in opposition to a new philosophical dogma, is a very common occurrence in the history of science. Thus, one of the great arguments against the Copernican system, was, that it is impossible to conceive of antipodes—of people with their feet in the direction of our heads. And another was, that it is impossible to conceive of such vast empty spaces as the truth of that system necessarily supposed to exist in the celestial regions. But a more striking illustration of the futility of mere preconceived opinions when urged in opposition to a new truth, is afforded in the development of the great Newtonian theory of gravitation.

“ Rather more than a century and a half ago, it was a philosophical maxim, disputed by no one, and which no one deemed to require any proof, that ‘a thing cannot act where it is not.’ With this weapon the Cartesians waged a formidable war against the theory of gravitation, which, according to them, involving so obvious an absurdity, must be rejected *in limine*; the sun could not possibly act upon the earth, not being there. It was not surprising that the adherents of the old systems of astronomy should urge this objection against the new; but the false assumption imposed equally upon Newton himself, who, in order to turn the edge of the objection, imagined a subtle ether which filled up the space between the sun and the earth, and by its immediate agency was the proximate cause of the phenomena of gravitation. ‘It is inconceivable,’ said Newton, in one of his letters to Dr. Bentley, ‘that inanimate brute matter should, without the mediation of something else, which is not material, operate on and affect other matter *without mutual contact*. That gravity should be innate, inherent, and essential to matter, so that one body may act on another, at a distance, through a vacuum, without the mediation of anything else, by and through which their action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man in philosophical matters has a competent faculty of thinking, can ever fall into it.’ This passage should be hung up in the cabinet of every man of science who is ever tempted to pronounce a fact impossible because it appears to him inconceivable. In our own day one

would be more inclined, though with equal injustice, to reverse the concluding observation, and consider the seeing any absurdity at all in a thing so simple and natural, to be what really marks the absence of 'a competent faculty of thinking.' No one now feels any difficulty in conceiving gravity to be, as much as any other property is, 'innate, inherent, and essential to matter,' nor finds the comprehension of it facilitated in the smallest degree by the supposition of another; nor thinks it 'at all incredible that the celestial bodies can and do act where they, in actual bodily presence, are not. To us it is not more wonderful that bodies should act upon one another 'without mutual contact,' than that they should do so when in contact; we are familiar with both these facts, and we find them equally inexplicable, but equally easy to believe. To Newton the one, because his imagination was familiar with it, appeared natural and a matter of course, while the other, for a contrary reason, seemed too absurd to be credited. If a Newton could err thus grossly in the use of such an argument, who else can trust himself with it.'*

We hope that those who may have rejected the statements of Swedenborg in relation to the other life because his visions appear inconceivable, or at war with our first crude and uninstructed conceptions, will pause, and reconsider the grounds. In proportion as the subject is carefully examined, will grow the conviction of their intrinsic truth; a conviction which will gradually creep into the penetralia of the consciousness as it is patiently pondered. We are warranted in the conclusion, that there is no philosophical reason why his relations may not pass into the intuitions of christendom as self-evident truths, when sufficient time shall have elapsed for them to become familiar to the public mind, by continued presentation. And we have no doubt this will be their future history, and that the difficulty will be to conceive how contrary views could so long have commended themselves to the reception of rational minds. We have seen that the alleged incongruity of the "visions" with the current ideas of a future state, ceases to be in itself an objection. But it does not merely cease to be an objection; it immediately arranges itself on the affirmative side of the question, and by the concilience of our deductions and his assertions, becomes a strongly corroborative argument, which will recommend itself, as an important logical step in the verification of his claims, with more or less force to different minds, as they have been more or less accustomed to the application of the science of inquiry to historical and philosophical subjects.

We now pass to the consideration of the alleged facts of physical science; and the first one we meet, has already been replied to in the N. J. Magazine. This is, that "Swedenborg asserts that the planet Saturn is farthest distant from the sun." The phrase *farthest distant* is a translation of the word *longissime* and should read *very far distant*. The next two we will present at length in Dr. Pond's own words. "Swedenborg taught, that 'atmospheres, waters, and earths are the common or general principles (elements) by which, and from which, all and everything exists, with an infinite variety. 'Atmospheres,' he said, 'are the active powers, waters are the intermediate powers, and earths are the passive powers, from which all things exist.' From this account it appears that Swedenborg knew nothing of the modern discoveries in chemistry, and that his

* *System of Logic* by Mr. Stuart Mill, p. 461.

whole theory of creation, or rather of formation, which constitutes an important part of his pretended revelation, is based in ignorance and error. The common principles or elements, of which all things are composed, are earth, atmosphere, and water. But neither earth, atmosphere, nor water are, in any sense, elements. They are each of them most exquisite compounds, made up of elementary substances—a fact of which Swedenborg was profoundly ignorant. If, as Swedenborg assures us, and that too on the authority of the angels—if the earth is a product of the sun's atmosphere, then the sun's atmosphere must reach to the earth; or, which is the same, the earth's atmosphere must reach to the sun. But it has been ascertained that the earth's atmosphere actually does reach not more than from forty to fifty miles above the earth's surface."

Before we proceed to place this specimen of astute science in the category in which it belongs, let us observe in relation to Dr. Pond's remark, that "earth, atmosphere and water are not, in any sense, elements;" that earth, atmosphere, and water *are* elements; and that too in the most ordinary, and generally received use of that term; and that Swedenborg used it in this sense, and not in the more restricted and technical sense of *the last result of chemical analysis*, is obvious from the fact that he is not discoursing of a subject involving chemical questions, but is simply describing the various *mechanical states* through which matter is supposed to have passed in the formation of the universe. But Dr. Pond in thus attempting to ridicule Swedenborg's theory of creation, has in fact placed himself in direct antagonism to all the philosophy of the day; for the theory in question is no other than the great *nebular theory* of La Place. To place the subject more prominently before the reader we extract a statement of that theory from a recent philosophical work.*

"The celebrated speculation of La Place, now very generally received as probable by astronomers, concerning the origin of the earth and planets, participates essentially in the strictly inductive character of modern geological theory. The speculation is, that the atmosphere of the sun originally extended to the present limits of the solar system; from which, by the process of cooling, it has contracted to its present dimensions; and since, by the general principle of mechanics, the rotation of the sun and of its accompanying atmosphere must increase in rapidity as its volume diminishes, the increased centrifugal force generated by the more rapid rotation, overbalancing the action of gravitation, would cause the sun to abandon successive rings of vaporous matter, which are supposed to have condensed by cooling, and to have become our planets. There is in this theory no unknown substance introduced upon supposition, nor any unknown property or law ascribed to a known substance. The known laws of matter authorize us to suppose that a body which is constantly giving out so large a quantity of heat as the sun is, must be progressively cooling, and that by the process of cooling it must contract; if, therefore, we endeavor, from the present state of that luminary, to infer its state in a time long past, we must necessarily suppose that its atmosphere extended much further than at present, and we are entitled to suppose that it extended as far as we can trace those effects which it would naturally leave behind it on retiring; and such the planets are. These suppositions being made, it follows from known laws that successive zones of

* Mill's System of Logic.

the solar atmosphere would be abandoned ; that these would continue to revolve round the sun with the same velocity as when they formed a part of his substance ; and that they would cool down, long before the sun himself, to any given temperature, and consequently to that at which the greater part of the vaporous matter of which they consisted would become liquid or solid. The known law of gravitation would then cause them to agglomerate in masses, which would assume the shape our planets actually exhibit ; would acquire, each round its own axis, a rotatory movement ; and would in that state revolve, as the planets actually do, about the sun, in the same direction with the sun's rotation, but with less velocity, and each of them in the same periodic time which the sun's rotation occupied when his atmosphere extended to that point ; and this also M. Comte has, by the necessary calculations, ascertained to be true within certain small limits of error. There is, then, in La Place's theory, nothing hypothetical : it is an example of legitimate reasoning from a present effect to its past cause, according to the known laws of that cause ; it assumes nothing more than that objects which really exist, obey the laws which are known to be obeyed by all terrestrial objects resembling them."

We wonder if the keen optics of Dr. Pond would detect any evidence of "*insanity*" or of "*profound ignorance*" in the above extract : and yet this contains the very doctrines which he says "are based in ignorance and error." The truth is, that he has given the works of Swedenborg so hasty and desultory a glance, that he has failed as a general fact to arrive at a just idea of the subject-matter treated of, and misapprehending, has of course misrepresented, his views. So in relation to the Dr.'s next reference. "The following is Swedenborg's description of the atmosphere : 'it consists,' he says, of 'discrete substances (particles), of a very minute form, originating from the sun. The fire of the sun each of them receives, treasures it up, tempers it, and conveys as heat to the earth ; and in like manner also the light.' What will our modern lecturers about oxygen, nitrogen and carbon say to this ?" Now Swedenborg is not here attempting to give a chemical analysis of the atmosphere, but only describing the mode of the sun's action upon it—a subject which comes under the head of electricity rather than chemistry : a subject on which Swedenborg will be found to have been not quite so "*profoundly ignorant*" as Dr. Pond imagines ; as will appear from the fact that the "*Diamagnetic theory*" which Prof. Faraday has recently communicated to the world as the result of his latest experiments, was clearly and distinctly laid down by Swedenborg one hundred years ago ; with the single exception of not using Prof. Faraday's new term "*diamagnetic*."

Dr. Pond next complains of Swedenborg for saying that the redness of blood corresponds to love, and says, "modern Physiologists have discovered that the redness of the blood is owing to the presence of iron in the system." The Dr. here manifestly confounds a "*correspondence*" which we claim to be an *efficient* cause with a *physical* cause, which we claim to be merely an antecedent phenomena, powerless in itself, but unconditionally present. Physiologists observe that the blood is red, and in searching for the cause they ascertain the fact that the portion of the vital fluid in which the color resides contains the peroxide of iron. They extract the iron, and the color disappears. They extract any other constituent, and the color remains. We then say they have discovered the cause. But what do we mean ? Merely that they have discovered the

phenomenon which is *uniformly antecedent*. But what power has the iron *per se* to determine the character of the phenomenon which shall proximately succeed and which we term the *effect*? We answer *none*. So far as the *iron* is concerned, *blackness* in the blood might have been the concomitant of its presence as easily and as naturally as *redness*. We ask then what shall determine the *kind* of effect that shall follow any given phenomenon? Surely a power which is *higher* than the effect—namely, a *spiritual* power. Thus the spiritual causes do not take their position in the line of phenomenal development; but *reside* in a like succession *within* the phenomena, giving to the phenomena “the power of becoming (fieri),” and constituting their life because causing their *motion*. Dr. Pond’s philosophy has probably yet to be instructed in the fact, that there are no real *efficient* causes in the physical sphere, but that every effect of this nature imperatively reminds us for its rationale to a higher, that is, to a *spiritual* region, and when we have once entered this region it is impossible to evade the fact that *affections* and *thoughts* primarily constitute all the real causation in the universe.

We will here adduce the passage from Swedenborg on which Dr. Pond’s objection is founded, and will challenge a refutation of its truth, whatever may be the succors of science and philosophy that he shall summon to his aid. “The blood is red because of the correspondence of the heart and the blood with love and its affections. In the spiritual world there are colors of all kinds. Red and white are the fundamentals; the rest derive their varieties from these and their opposites, which latter are dusky-fiery color and black: red there corresponds to love, and white to wisdom. Red corresponds to love, because it derives its origin from the fire of the sun of that world, and white to wisdom, because it derives its origin from the light of the same sun; and as love corresponds to the heart, hence the blood cannot be otherwise than red, and indicate its origin.”—(*Divine Love and Wisdom*, No. 380.) This passage affords a striking illustration of the principle of correspondence, as being in fact the relation of cause—*efficient* cause—and effect.

We quote as next in order, “That the blood undergoes some change in the lungs, Swedenborg understood; but as to the nature and cause of the change, he entertains the wildest theories, all which he mixes up as usual, with his spiritual correspondences. 1. The *blood purifies itself* in the lungs from things undigested. 2. From the air which is attracted, the blood also *nourisheth itself* with things conducible. Those who admit his claims must of course *believe him*, whatever may become of their physiology, or their common sense.” The italicising is Dr. Pond’s; but for what reason it is done, we are unable to conceive, unless it be that he expects soon to exercise his “physiology” and his “common sense” on a theory of the circulation of the blood in opposition to the received one of Harvey. We confess ourselves unable to get away from the opinion that the Doctor has here overthrown Harvey’s celebrated theory, so far as italicising and wonder-marks can do it. If Dr. Pond was somewhat better acquainted with the reputation Swedenborg has among *really* scientific men, we lean rather to the impression that he would have refrained from taking him up in this department. We subjoin a few extracts in relation to his “Animal Kingdom.”

“In conclusion, we record our opinion, positively, and not relatively; wholly,

and without reservation, that if the mode of reasoning and explanation adopted by Swedenborg be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body and its relation to a higher sphere, than from any single book ever published; nay, we may add than from all the books which have been written (especially in modern times) on physiology, or as it has been lately named, transcendental anatomy. Swedenborg reasons not on any hypothesis, not on any theory, not on any favorite doctrine of a fashionable school, but on the solid principles of geometry, based on the immutable rock of truth."—(*Lond. Monthly Review.*)

"This is the most remarkable theory of the human body that has ever fallen in our hands: and by Emanuel Swedenborg, too! a man whom we had always been taught to regard as either a fool, a madman, or an impostor, or perhaps an indefinable compound of all three. Wonders, it seems will never cease. We opened this book with surprise, a surprise grounded upon the name and fame of the author, and upon the daring *affirmative* stand which he takes *in limine*. We close it with a deep-laid wonder, and with an anxious wish that it may not appeal in vain to a profession which may gain so much, both morally, intellectually, and scientifically, from the priceless truths contained in its pages."—(*Lond. Forces.*)

The next charge, however, is of graver character. We condense it. "The Scriptures everywhere represent God as the Creator of all things. By him were created all things that are in Heaven and earth. But this obvious teaching of science, Scripture and common sense is directly contradicted by Swedenborg, who asserts that hell was created by the human race, and that numerous noxious animals and plants are products of hell." Now, first, in relation to the origin of hell, we should like to ask a few questions. Is it orthodox to believe that hell is a vast prison-house, with huge gates, built somewhere towards the interior of the earth, and so contrived as to answer at the same time the purpose of a furnace, in which its wretched inmates are to be tormented with perpetual flames? Was this prison-house so built at the beginning of the world, before man had fallen, or any sin had been committed? Does not Dr. Pond himself hold to the more rational view that hell exists as a consequence of man's sin; and would he not, in the last analysis, admit that the human race have made to themselves, by their sinful acts, that hell which would not have existed if there had been no sin? Who then originated sin, God, or man? We leave Dr. Pond's readers to decide as to them seemeth best. The statement in relation to noxious animals and plants being created by hell, would more truly describe Swedenborg's doctrine if it read "that the Lord caused these noxious animals and plants to exist in consequence of man's perversion and corruption of his nature, and his falling into concupiscences and sins." This is in truth the teaching of Swedenborg on this head; and he nowhere intimates that the potentiality of origination resides in the hellish societies. "But," we are told, "geology reveals the fact that these animals existed on our earth at a period long anterior to the creation of man, and consequently at a period when no sin could have been committed and no hell formed." We reply, first, that we are not so clear in relation to the teachings of geology on this point. It must be remembered that it is a doctrine of Swedenborg that man has existed on this globe for many thousands

of years longer than is usually supposed, and this doctrine is receiving constant corroboration by a variety of discoveries. Secondly, it is certain that none of the animals mentioned by Swedenborg have ever been found in a position which would necessarily refer the period of their animated existence to a state geologically anterior to the present order of things. Still, however, this is not the true answer which the system gives to such a charge, as might be readily inferred from a moment's reflection on some of its features. Swedenborg teaches that other and innumerable worlds were created and inhabited, myriads of ages before the crust of our planet became fitted to receive its population, and therefore that heaven and hell had existed before; neither of them depending for their earlier inhabitants upon *emigrations* from our earth.

The next fact adduced is, that Swedenborg taught that men before the fall, had no external respiration, and no sonorous articulate language; but communicated their ideas to one another by numberless changes of the countenance and by the lively expression of the eye. Dr. Pond says, "But I may and do assert, that the statement is so at war with reason and common sense, as to be wholly incredible. Men at that period had organs of respiration, else they were not men; and who believes they were never exercised?" As these remarks do not adduce any facts in relation to the subject, but simply arraign the doctrine on the ground of its inherent incredibility, we might have passed it in silence. To the interrogatory conveyed in the last clause, we would, however, remark that *we* believe it; and that we are accompanied in our belief by large numbers of intelligent persons in the various civilized communities. We know that previous to birth every individual exists for a certain period in a condition in which his lungs are in a quiescent state, and the necessary circulation is supplied in a manner provided by nature, without external respiration. If the life of the individual be typical of the life of the race, may it not be possible that during that portion of the life of the race corresponding to the embryo state, that the Creator saw fit to provide for the requisite circulation in some other than the mode which was afterwards superinduced? We see that he does so in the life of the individual, and is it not *possible* he may have done so in the life of the race? We are well aware that at first sight it does not appear probable, and may present a real difficulty to some minds. But take another view for a moment. Suppose the fact had been positively affirmed in the letter of the text of Genesis; would you have then found any *difficulty* in believing it? Is it *per se* a whit more improbable, or difficult of belief than the fact stated in Genesis that men in that day lived to be a thousand years old? We really believe that if the question could be submitted to unprejudiced physiologists, as to which of the two doctrines were the most credible, on the ground of contradicting any facts of science, the decision would be unhesitatingly in favor of Swedenborg's doctrine. Thus, it is evident that you do not lessen, but rather increase your difficulties by rejecting Swedenborg's interpretation and clinging to the old.

Again, Dr. Pond says, "Equally contradictory to all reason and science is Swedenborg's account of the origin of diseases. He ascribes them frequently, perhaps universally (a perfectly gratuitous *perhaps*), to the infestation of evil spirits." Then follows an enumeration of instances in which Swedenborg affirms that evil spirits by their peculiar influx induced pains, cramps, colds, &c., in himself and others. And he closes—"Swedenborg makes the above statements, it will

be borne in mind, not as with him matters of opinion, but as undoubted *facts*, of which he had come to the knowledge through his intercourse with the spiritual world. And, if they be facts, I have only to say that the practice of *exorcism* should be at once revived, and should everywhere supersede that of dentistry and medicine."

In reply to this we shall lay before the reader what Swedenborg actually says on the subject, and leave it to him to judge how far Dr. Pond has succeeded in invalidating his statements.

"INASMUCH as the correspondence of diseases is to be treated of, it should be known, that all diseases also with man have correspondence with the spiritual world; for whatsoever in universal nature has not correspondence with the spiritual world, this will not exist, having no cause from which it can exist, consequently from which it can subsist: the things which are in nature, are nothing but effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. Neither can an effect subsist, unless the cause be continually in it, for on the cessation of the cause the effect ceases; an effect considered in itself is nothing else than the cause, but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere: and as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end; unless the cause also exist from its cause, which is the end, it is not a cause, for a cause without an end is a cause in no order, and where there is no order, there is not anything effected. Hence then it is evident, that an effect considered in itself is a cause, and that a cause considered in itself is an end, and that the end of good is in heaven, and proceeds from the Lord; consequently that an effect is not an effect unless the cause be in it, and be continually it; and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the Divine which proceeds from the Lord be in it. Hence also it is evident, that all and single things in the world, as they have existed from the Divine, also exist from the Divine.

"These things are said that it may be known, that diseases also have correspondence with the spiritual world; they have not correspondence with heaven, which is the grand man, but with those who are in the opposite, thus with those who are in the hells: By the spiritual world in the universal sense is meant both heaven and hell, for man, when he dies, passes out of the natural world into the spiritual world. That diseases have correspondence with those who are in the hells, is because diseases correspond to the lusts and passions of the mind (*animus*); these also are the origins of diseases: for the origins of diseases in common are intemperances, luxuries of various kinds, pleasures, merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thus into death; that man is subject to death by reason of evils, or on account of sin, is known in the church; thus also he is subject to diseases, for these are of death. From these things it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, inasmuch as they originate in things unclean, as was said above.

"All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and concupiscences of evil, consequently against those

things which are of heaven, wherefore they act upon (or into) man, from what is opposite: heaven, which is the grand man, contains all things in connection and safety; hell, because it is in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death. But it is not permitted them to flow in even into the solid parts themselves of the body, or into the parts which constitute the viscera, the organs, and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow in into such unclean things as pertain to the disease; for, as was said, nothing ever exists with man, unless there be a cause also in the spiritual world; the natural with man, if it were separated from the spiritual, would be separated from all cause of existence, thus also from everything of life. Nevertheless this is no hindrance to man's being healed naturally, for the divine providence concurs with such means. That the case is so, has been given to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining: for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; they were shown me where they were, and what was their quality, and it was also told me whence they were."—(A. C. 5711-5713.)

From the above extract it will be perceived that along with the statement of the doctrine, Swedenborg has given the *fundamental grounds* on which it rests. And we ask, are they sufficient, or are they not? It is not enough for Dr. Pond to say that the doctrine is contrary to reason; his character of philosophic reviewer of a system of philosophy imposes on him the duty of *showing* it to be so, or he fails to meet the issue raised by himself. The primary assumption that a certain philosophical dogma is contradictory to reason, without an exposure of the fallacy in the process of ratiocination by which it is sustained, or an impeachment of the original bases from which it is deduced, does not constitute

* "We have space only to add that these views are signally confirmed by a recurrence to our Lord's sayings and doings, while on earth. It is said that 'Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' The sick were brought unto him, and were healed. He cast out devils that infested the bodies of men; and healed many of their infirmities. To one he said, 'Thy sins are forgiven thee; arise, and walk!' and meeting him afterwards, he said, 'Sin no more, lest a worse plague come upon thee!' Did he not attribute the plague, the evil which he had cured, to *sin*, to *evil* in the spirit? else why say, 'Sin no more, lest a worse plague come upon thee!' To his twelve apostles he gave 'power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.' How was this healing effected? How did the Lord cast out devils, and heal diseases? Swedenborg tells us that diseases correspond to evils of life, as effects correspond to causes. To heal, is to cure, and purify from evils of life. This was the Lord's great mission; and in performing it, in removing and casting out evils from the human mind—he cast out devils, diseases; the effects of these evils, from the body.

"Thus were his miracles wrought! His divine truth and goodness, tempered to the states of humanity, flowed into the proper recipients of the blessing; and by removing the cause, *the evil*, removed the whole train of effects. Thus the unclean spirit was rebuked, and the disease immediately cured! The evil was removed by its opposite, *good*. There were those who accused the Lord of performing his cures upon a very different principle—one which has obtained some favor at the present day. '*Similia similibus curantur*,' exclaimed the baffled Pharisees: 'By the prince of devils casteth he out devils.' But the Great Physician demonstrated to them, in a clear and masterly argument, the impossibility of doing the work which he did, by such means."—Dickson's *Fallacies of the Faculty*.

an answer, but resolves itself simply into an impotent negation, which no system is called upon to respect. It will be observed that the fact of the influence of evil spirits in the cause of diseases is inferred from two great fundamental principles; that all efficient causes reside in the spiritual world; and that sin is the origin of evil. Is Dr. Pond prepared to call these in question? If you deny that the constant succession of phenomena which we witness in the physical world derives its daily motion from spiritual causes which reside immediately within the veil, you necessarily assume that the material universe has life inherent in itself, and is capable of keeping its own wheels in motion, and in that case there is no logical landing-place for you on this side *Spinozaism*. If, on the other hand, you are willing to admit the existence and consequent potency of spiritual causes, we confess we do not clearly see any room for you very far on the other side of *Swedenborgianism*.

But Dr. Pond asserts also that the doctrine is contrary to *science*: but in what way it contravenes any of the known facts of science we are not told, and for ourselves we are unable to conceive. We have supposed that it was the business of *science* to occupy itself with manifestations, to investigate effects, and that it belonged to the province of *philosophy* to inquire into causes. If this distinction be a valid one, science, strictly so called, is an incompetent witness in the present case and has no negative testimony to offer: in truth, nothing is plainer, from the simple enunciation of the doctrine in the language of Swedenborg, than that it transcends the province of the physical sciences, as those have hitherto been conducted.

This affords us another specimen of the insufficiency of the *mode* pursued by our reviewers to meet the merit of the questions at issue. A doctrine is stated, in its most objectionable or least rational form, and is then compared with the prevailing notions on the same subject, and where any discrepancy is discoverable the new doctrine is rejected with scorn, without any attempt to call in question the fundamental principles from which it springs, or to refute the process of reasoning by which it has been derived. And to so great an extent is this the case, that we are warranted in the inference that the fact of the *existence* of such fundamental principles in the system has for the most part remained unperceived.

Here is a great system of philosophical theology, professing to have accomplished more than any or all the systems that have gone before it have dared to undertake; taking its point of departure in the psychology of the Divine Mind, and from two words, *Love* and *Wisdom*, deducing the entire system of the Universe: beginning with the Divine Being as the causal centre of all things, and raying out in every direction the great fundamental laws which govern the development and the sustentation of all created existences; knowing no distinction between theology and philosophy; reversing the former methods of speculative inquiry and teaching, that we are to pursue the philosophy of effects in the science of causes and not the philosophy of cause in the science of effect. Looking at the material framework of nature from the point of view of cause, instead of its phenomenal aspect, it follows out the application of first principles to the inmost recesses of her laboratory, and exposes to view the most subtle processes of her hidden arcana. Extending its hand to the advancing sciences it leads them forward by paths which they knew not, to their culmination and final absorption.

into philosophy; thus, when geology, chemistry, electro-magnetism, pathology, physiology and biology shall have proceeded so far as to be able to verify or to deny its positions, they will have solved the ultimate riddles of their respective departments. Many of the old general propositions of Christendom it challenges for a new induction, and whenever it impinges on any of the systems of the schools it throws a new light over them, sifts them, and erects itself into a standard by which to judge of their relative value; affording a far better basis for the construction of a new "History of Philosophy" than M. Cousin's four "psychological elements." It has been remarked that Swedenborg is "a worthy compeer of Newton, of Bacon, of Leibnitz, of La Place, of Cuvier." Our own view is that if you deny his supernatural illumination, and throw him back on his own unaided intellect, he revolves in a region infinitely above these; and reminds us of Kant's figure of the dove, in speaking of the power of the reason; "The light dove, in her free flight in the air, whose resistance she feels, may fancy that she would succeed all the better in airless space." Swedenborg reaches this "airless space," "the empty space of the pure understanding" of the philosopher, not merely in a few forced flights, to flutter back again exhausted into a murkier atmosphere; but his mind takes up its habitual residence there and deals with the vast subjects of that region as easily, and appears as much at home among them, as does Linnaeus surrounded by his "plants," or Cuvier among his "bones." We can clearly say that the *philosophy* of Swedenborg has not been touched. To undertake the refutation of such a system from the logical standpoint assumed in the recent reviews, is like attempting to drive a javelin at a man on the snowy crest of Mount Blanc from the depths of the Chamounian valley.

We come now to another class of alleged facts. "Perhaps no fact in mental science," says Dr. Pond, "is better established, on the ground of a common consciousness, and the general consent of the ablest metaphysicians, than that there are *three* great departments or susceptibilities of mind, the *intellectual*, the *sentient*, and the *voluntary*. We have *ideas*, *emotions*, and *volitions*. We *think*, we *feel*, we *will*. These mental states are clearly distinguishable, one from the other, and perhaps there is no mental affection or operation of which we are conscious, which may not be referred to one or the other of these three general susceptibilities. But Swedenborg adheres to the old classification on this subject, merging the *sentient* in the *voluntary*, and making the whole mind to consist of understanding and will. This imperfect classification is incorporated with his correspondences, and lies at the basis of his whole system of religion. Yet I have no hesitation in affirming that this is a false philosophy," &c.

We conceive the above to be rather too hasty a dismissal of an important subject. It is not a little singular that the classification adduced by Dr. Pond as a *fact*, has itself already been superseded by "the consent of the ablest metaphysicians," by one which is supposed to describe better the mental phenomena. The one now in vogue arranges the states of consciousness under *four* heads instead of *three*; viz. *sensations*, *ideas*, *emotions*, *volitions*. To Dr. Pond's "we *think*, we *feel*, we *will*;" we may add, we *perceive*, and for aught we see, we *remember*. Our view of the question is simply this; that the science of mind is divided into two great departments of inquiry; the one, mental philosophy, as commonly understood, deals with the succession of the states of consciousness—with mind

in its phenomenal manifestation, and may be termed the *physiology* of the mind. The other, psychology, properly so called, a subject pertaining to the higher metaphysics, deals with the composition of consciousness—the ultimate substance in which these phenomena originate or take place, and may be called the *anatomy* of the mind. If this view be correct, it will be found that the *understanding* and *will* of Swedenborg pertain to the *anatomy*, and the classification adduced, to the *physiology* of the mind; and that therefore Dr. Pond has failed to present the precise point at issue. It will be perceived that we can go on and multiply names for the various *states of consciousness* as far as we wish, and still adhere to the psychology of Swedenborg. We have not the least doubt it will stand every test to which the most rigid metaphysical analysis can bring it.

We have next to notice some historical facts. "Swedenborg asserts, 'that a Trinity of persons was *unknown in the apostolical church*, and that it was broached at the Nicene Council in the fourth century.' This is not the place to go into a Scriptural defence of the Trinity. Every reader of the Bible knows, or may know, that the Father is there represented as God, and the Son as God, and the Holy Spirit as God. Still there is but one God. Here then is the doctrine of the Trinity in the apostolical church. And as to the ages succeeding the apostles, it is just as easy to prove the doctrine of the Trinity before the Nicene Council as after it."

To avoid falling into the confusion which pervades every portion of Dr. Pond's book, from the indefinite use of terms, and the double sense often applied to them, let us remark an obvious distinction. There are two doctrines of the Trinity: the one, that the three Essentials of the Godhead reside in one Person; which is the doctrine of Swedenborg; and, as we claim, of the Scriptures, and may be called the *Trinity in Unity*. The other, that three distinct Persons enter into the Godhead, which is the doctrine of the Roman Catholic Church, and held by Dr. Pond—distinguished as the Tri-personal Trinity, and may be called the *Unity in Trinity*. Now when Dr. Pond asserts that the doctrine of the Trinity is taught in the Bible, we, of course agree with him. When he says it is easy to prove its existence before the Nicene Council, we agree with him. When he says that the Father is God, the Son is God and the Holy Ghost is God, and that the three are one God, we agree with him. But when he goes on to assert, what is not found in Scripture, that these three are distinct *persons*, and not, as we believe, three *names* applied to the *same person*, then we part company with him and deny it. If he means that this Tri-personal Trinity is the one which was taught before the Nicene Council, we are at direct issue with him on the question of fact. It is rather strange too that he should state positively that it is as easy to prove the Tri-personal Trinity before the Nicene Council as after it; when it is well known that it cannot be done. Among the many authorities which might be cited on this subject, a single one of high standing will be sufficient. We extract from Mr. John Henry Newman's *Essay on the Development of Christian Doctrine*. Speaking of the doctrine of the Trinity, before the Nicene Council, he says: "Now let us look at the leading facts of the case; first, the creeds of that early day *make no mention of the Catholic doctrine at all*. They make mention indeed of a Three; but that there is any mystery in the doctrine, that the three are one, that they are co-equal, co-eternal, all increate, all omnipotent, all incomprehensible, is not stated, and *never could be gathered from them*." We could give lengthy quotations to the

same effect, more fully discussing the point and adducing the authorities. Those who wish to pursue it further, will find the subject ably drawn out in Mr. Newman's introduction. We have referred to him, because, whatever we may think of the *theology* of the Oxford school, they possess the very highest authority in matters of ecclesiastical history, and moreover cannot be suspected very strongly of any *Swedenborgian bias*. What Mr. Newman says of the *creeds*, applies equally to the writings of the fathers, and all other anti-Nicene documents; and his assertion is that the Catholic doctrine of the Tri-personal Trinity cannot be made out from any of them.

Dr. Pond proceeds. "Swedenborg asserts that 'the faith imputative of the merit of Christ,' or in other words, the doctrine of justification by faith, '*was not known in the Apostolic Church*, but *first arose from the decrees of the Nicene Synod*.' As to these doctrines originating with "the Nicene Synod, I need only say, that there is not a word in the Nicene creed or canons, on the subject."

Now Swedenborg never said there was. A truer transcript of his statement on this head would read like this; that the faith imputative of the merit of Christ grew up in the church subsequently to the Nicene Council, as a legitimate historical and logical development from the doctrine concerning three Divine Persons from eternity; which latter doctrine was first promulgated at the Nicene Council. This, it will be perceived places the matter in a far clearer light; and we may affirm that it would be difficult to frame a statement, which would be in more strict accordance with the facts of history, than that which Swedenborg puts forth. Dr. Pond closes his historical objections by stating that the "Apostles' creed," and the "Athanasian creed" were written at periods much later than those ascribed to them by Swedenborg, and remarks that he was "unfortunate" in these assertions. Without assuming to know more on the subject of ecclesiastical history than is within the easy reach of any general inquirer, we should say that it is *Dr. Pond* and not *Swedenborg* who is *unfortunate* in his assertions. The opinion that these creeds are of more recent origin than is taught by the Catholic church, is of modern growth, coming from that ultra protestant spirit which supposes that the simple affirmation of Rome on a given head, is proof positive that the negative is true. In relation to the Apostles' creed, the testimony that it was actually what it pretends to be, the oldest creed, and existed in the apostolic church, is beyond controversy. We do not overstate it, when we say that there is no testimony to the contrary. In relation to the Athanasian creed the evidence is not quite so clear; but it is certainly not of a character to warrant Dr. Pond's assumption. The most that can be arrived at on it is an *opinion*; and a vast preponderance of *opinion* refers it to the same period as does Swedenborg. It is not for us to go into elaborate discussions of points of ecclesiastical history, but we hope those who feel interest enough in the facts to examine them, will not refer to two or three common-place manuals and there rest, but will carry their inquiries to the proper sources from which such information is to be derived.

We have said that the above were the last historical facts referred to: there is indeed an attempt of several pages, to show that Swedenborgians hold that the internal sense of the Word is no new thing, but has always been held in the church, and that they at the same time believe that it was unknown until Swedenborg revealed it; and Dr. Pond finds a grave charge of inconsistency on

this statement. Verily, we opine there must be something in the atmosphere of Bangor extremely deleterious to the development of clear mental vision. The person who cannot perceive the manifest distinction between a spiritual sense asserted in a general way, as it has been in the church, and the *particular* spiritual sense unfolded by Swedenborg, would not be likely to gain much light from anything we could say on the subject; and we pass it.

By a singular paralogism in reasoning, Dr. Pond has "demonstrated the falsehood of Swedenborg's pretensions" by the application of two "tests" whose *denouement* is *confessedly future*; viz. in relation to a peculiar people in the interior of Africa; and the existence of an ancient Scripture in Tartary. Appealing for the final decision of these points to the further developments of positive discovery, we proceed, lastly, to the consideration of the facts cited in regard to the hieroglyphics of Egypt. "Swedenborg," continues Dr. Pond, "says that the Egyptians retained the knowledge of correspondences longer than any other people; and that the whole system of hieroglyphical writing is founded upon it. * * * The system of Swedenborg is then fully committed to this view of the hieroglyphics. * * * But unfortunately for the system, the hieroglyphics have since been deciphered. * * * By far the greater portion of the Egyptian hieroglyphics are *simple alphabetical characters*. There is no more enigma or mystery about them than about our own A, B, C; of the remainder, a part are *mere pictures*; the picture of a man standing for a man, and that of a lion for a lion, &c. * * * So much for Swedenborg's alleged knowledge of hieroglyphics, and for the support they were expected to give to his doctrine of correspondences. The utter failure of the proposed theory is enough to overthrow the whole doctrine of correspondences, and to destroy all credit in him as an inspired and infallible teacher."

Let us begin, as usual, with an explanation. The science of correspondences is said to have undergone a gradual decadence, and finally to have been lost. This knowledge is said to have been retained longest amongst the Egyptians; and from the *remains* of the correspondences, the *beginning* of the hieroglyphics is said to have arisen. Hieroglyphics were in use when Menes ascended the throne, and continued in use for a period of more than *five thousand years*.* During that time they underwent a gradual change, as must inevitably be the case with every system of language and writing employed by a people through such a tract of ages; old symbols came to have new significations, and in process of time a new characteristic was superinduced upon the old mode; viz., a phonetic power was added to the symbols. This is of comparatively modern date. With these considerations before us we shall be better prepared to form a correct estimate of the amount of coincidence which we have a right to expect shall exist between the old science of correspondences and *modern* hieroglyphics, or those written from 1500 to 300 years B. C. It is observable that the *origin* of the hieroglyphics, and not the precise characteristics which they presented in the later stages of their use, is the real point at issue. We do not think that a person entirely unacquainted with the character of the hieroglyphics would be likely to derive a very correct idea of them from Dr. Pond's description. "No more mystery than our own A, B, C." "The picture of a man standing for a

* This chronology at first view may be thought erroneous; it is that, however, which is now assumed by the hierologists Böckh, Henry, and Barruchi.

man, and that of a lion for a lion," &c. Now a lion signified *strength*; which to New Church eyes looks very *like a correspondence*.* But, Dr. Pond will say, that was merely its *metaphorical* meaning, and was so applied because, being strong, a lion was supposed to be a very good representative of the idea of strength. Precisely; and that is all we are contending for: viz. that the written character *symbolized some idea* with which it was supposed to have some natural connection. Thus, a beetle, did not mean simply a *beetle*, but stood for the *world*: nine bows, represented the *land of Lybia*; an asp, *royalty*; an eagle, *courage*; a cake *civilization*; a mace, *military dominion*; a ram's head, *intellect* (frontal power); a duck symbolized a *doctor of medicine*, from which we infer that a goose *might* have stood for a doctor of divinity, only that the symbol was otherwise appropriated, and meant *offspring*; and a *priest* was represented by a jackal.

We are told by hierologists that one of the leading modes of forming these ancient signs was to put the *effect* for the supposed *cause*: which is precisely the principle of the correspondences of Swedenborg. Swedenborg says that the reason why a given physical object is said to *correspond* to a certain idea, is because it has flowed from that idea as its *efficient cause*. "These ideographic signs," says Mr. Gliddon, "abound in Egyptian legends."! The Egyptian judges wore a breast-plate on which were cut symbolic figures on a *blue ground*. The blue was typical of the sapphire, a precious stone of a blue color, and both signified truth: consequently that the judges would preside in the love of truth. Turning to the "Dictionary of Correspondences" it will be seen that the *love of truth* is the signification given by Swedenborg to these same symbols. So again Egypt was called the land of "truth and justice," or "purity and justice," typified by a sycamore, and, convertibly, was called the land of the *sycamore*. In Swedenborg's correspondences "sycamore" signifies "external truth." We might go on and fill a volume on the coincidences and corroborations which the system of Swedenborg derives from the disclosures of the monumental Egypt; but our object is only to indicate the fact to inquiring New Churchmen. As we recede from modern, and approach ancient times, the more the simplicity of the hieroglyphics disappears, and the more their mystical or symbolical origin becomes apparent.

Dr. Pond further remarks: "There is still another view to be taken of this subject. Swedenborg says that the most ancient people, who had the science of correspondences, and were the authors of the hieroglyphics possessed also the most ancient *Word* or *Scripture*. * * * Moses was well acquainted with this ancient Word in Egypt, and borrowed the first eleven chapters of Genesis from it. Now it is in the highest degree probable, on Swedenborg's hypothesis, that this most ancient word still exists, in hieroglyphical characters, in Egypt. Will some of our learned Swedenborgians go and search for it? If Prof. Bush, or some one else, could give us 'the Book of Jasher,' &c. written out from the hieroglyphics, we should esteem it a great favor, and the discovery would add not a little to the authority of Swedenborg." New Churchmen, we think, will be found to have a juster view of the kind of evidence likely "to add to the authority of Swedenborg" than that expressed above. They have, in their simplicity supposed that it would be entirely a matter of supererogation for *them* to

* In Swedenborg's correspondences "Lion" signifies the *power of truth*.

run away and spend their time among the pyramids and obelisks of Egypt, when the work was being done to their hands by learned hierologists of the Champollion School, better fitted for the task than could be any missionaries of the New Church sent from this country. They have become sufficiently aware of the difficulty they would have in getting the results of their researches acknowledged, if they should make them. Suppose two or three isolated Swedenborgians should set out for Africa, or Tartary, or Egypt, and write home from thence astonishing accounts of discoveries they had made. Would they be believed? Could they gain a ready and extended admission to the public ear? Would not men occupying the very theological and intellectual ground of Dr. Pond, be among the first to throw discredit and ridicule upon the reports? Do not New Churchmen pursue by far the wiser course in leaving all such developments to be the result of the labor of others, that they may constitute a stronger, because independent, body of testimony? If the system of doctrines taught to the world by Emanuel Swedenborg be indeed the Lord's Truth, depend upon it, the requisite confirmations will not be wanting, in the silent but certain growth of events. If, on the other hand, it be a falsity, the labors of the present small band of receivers would avail little to sustain it, even should they spend their lives in extending their researches over the deserts of Africa, the steppes of Tartary, or the monuments of the Nilotc valley. How much occasion for sneering, after the manner of the above extract, the researches will give, time alone can reveal. We will however cite some opinions already arrived at.

"The five books of Moses* carry with them internal evidence, not of one sole, connected, and original composition, but of a *compilation*, by an inspired writer, from *earlier annals*. 'The genealogical tables and family records of various tribes, that are found embodied in the Pentateuch, bear the appearance of documents copied from *written* archives. They display no trait which might lead us to ascribe their production to the dictates of immediate revelation, nor are we any where informed that such in reality was their origin. We are aware that similar documents were constructed by the inspired writers of the Gospels, from national archives or family memorials.' * * * And I extract from Dr. Lamb's invaluable work, the succeeding paragraph, as well as other evidences.

"Every attentive reader of the Bible must have observed, that the book of Genesis is divided into *two* perfectly separate and distinct histories. The *first part* is an account of the *CREATION*, and the general history of mankind up to the building of the Tower of Babel. The *second part* is the history of Abraham, and his descendants; from the call of the patriarch in the land of Ur of the Chaldees, to the death of Joseph, after the settlement of the children of Israel in Goshen, in the land of Egypt. The *first part* contains the history of *above two thousand years*; and is contained in the *ten* first chapters of Genesis, and nine verses of the *eleventh*. The *second part* comprises a period of about two hundred and fifty years, and occupies the remaining thirty-nine chapters. This history, which commences at the beginning of the twelfth chapter, is preceded by a genealogical table tracing Abraham's pedigree up to the patriarch Shem. Between the event (Babel)

"* Vide Prichard's Egyptian Mythology—Wiseman's Lectures—and "Hebrew Characters derived from Hieroglyphics," by John Lamb, D.D., Master of Corpus C. College, Cambridge—London, 1835. References will therein be found to the works, chiefly of German Hebraical students, on which the above assertions are grounded."

recorded in the ninth verse of the eleventh chapter, and the next verse (viz: the call of Abraham), there intervenes a period of nearly *four hundred years*, during which we know *nothing* of the history of the human race *from the sacred Scriptures*.

“Thus, then, the Israelites, before the Exodus, would have possessed *two* sacred books. One, ‘Genesis,’ properly so called; and the other, ‘the history of Abraham.’

“There is no reason for supposing that other contemporary nations did not possess, in those early times, similar records; nor is there any reason why other contemporary nations should not have chronicled all great events, and handed down, perhaps as far as ourselves, some of the annals of those events, that took place upon the earth, on which the Bible, during an interval of ‘above four hundred years,’ is strictly silent. It will be seen that the *Egyptians* have.

“We know that, in addition to these (books), the Hebrews had another *book*, entitled “*Milchamoth Jehovah*”—the “*Wars of Jehovah*”—(vague traditions concerning which myths abound in Gentile records, as the wars of the gods with Titan, the Indian primeval annals, &c.) “from which a quotation is given in Numbers xxi. 14.”

“Learned Hebraists also consider that the Jews, anterior to the age of Moses, had a collection of national ballads, in a *book*, entitled ‘*Sepher-Hajashur*’—see Joshua x. 13—‘Is not this *written* in the *Book of Jasher*?’. The frequent use of the words, ‘and he *sang*,’ are deemed to allude to the first sentence of some more ancient song; whence the title of a *book* was derived, Judges v. 1.—Deborah’s song is an instance.

“It is finally sustained, by great church theologians, that Moses, when, under the inspiration of God, he indited the *books of the law*, prefixed to them a history of Abraham and his posterity, as preserved by Israel’s family; and at the same time rendered their sacred records of the *Creation* and *history of man up to the dispersion at Babel* (which are presumed to have been written in a *different character*—probably *symbolic* writing—from that now known to us as the *Hebrew letters*), into the Hebrew language, as current in Moses’ day.”

The above citations are from Mr. Gliddon’s “*Ancient Egypt*.” If independent research has already led some candid inquirers to the opinion that the “first eleven chapters of Genesis,” are copied from writings which were extant long anterior to the time of Moses, it is *possible* that what Dr. Pond utters in sneer, may in the event prove a prediction. There can surely be but one philosophical course—to wait patiently for the results.

We do not wish to be misunderstood in the use we have made of the hieroglyphics. We do not appeal to them as affording positive evidence of the truth of Swedenborg; but they are cited against us: and we have endeavored to show that they cannot be made to tell against our views. And since monumental Egypt has been called into court, and has given her testimony on the case in point, let us ask her one or two questions further. In addition to the translation of the symbols on her monuments, the study of hieroglyphics has brought to light some new revelations in chronology and history. The history of Manetho gives us three hundred and seventy-eight kings, from the reign of Menes downwards, who reigned successively in Egypt; and every step of discovery that has been made in the study of the monuments has afforded confirmation of the chrono-

nology and arrangement of Manetho. This chronology carries us back to a period of *five thousand seven hundred years* before Christ, at which period Menes ascended the throne as the successor of the priestly hierarchy, who had previously ruled the nation. At this time they were a cultivated, and a pyramid-building people; with a civilisation even then evincing the flight of previous centuries. So that the Egyptian annals carry us back to a point of *eight thousand years* from the present time; or two thousand years before the Mosaic account of the creation, if Swedenborg's interpretation be rejected, and the common one received. It also shows that in those early times men lived to about the same age as now, when, according to the old interpretation, they should have been lasting out from 600 to 1000 years. The line of pyramids, moreover, like an artificial mountain chain, reaches right by the alleged period of the *Flood*, without in the least noticing such a catastrophe. The language of Egypt had its 20,000 written papyri or volumes before the confusion at Babel. And these results of the Egyptian records are corroborated by those of the Chinese, and by the observations of Geology, all of whose revelations look *Swedenborg-ward*. The progress of science and discovery in our day is carrying the war into the very Africa of the old interpretation, without the personal aid of the Swedenborgians. And possibly the time may not be far distant in which the public opinion of New England will demand another book from the leaders of her theological opinions; in which they shall appear on the defensive, to assign their reasons for still clinging with a firm adhesion to an antiquated mode of interpretation, lying directly athwart the deductions of theology, physiology, archaeology, hierology, and astronomy.

We need not be impatient; for the confirmation of New Church views, by the events which have transpired since Swedenborg's time, are neither few nor unimportant. And though, to outward appearance, the morning of the New Dispensation still lingers in the saffron hue of its early dawn, the eye of faith can easily distinguish along the eastern horizon those ruddier tints, which betoken the rapid development of the coming day.

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never have existed for their being informed in regard to the profound scientific truths embodied in Swedenborg's writings, and of the degree to which all manner of philosophical research and speculation is constantly corroborating his statements. The claim on the score above alluded to is not a little enhanced by the fact, that the author of the Review generously foregoes all pecuniary remuneration for the time and labor devoted to it. It is a free-will offering laid upon the altar of Truth.

S W E D E N B O R G ' S S P I R I T U A L D I A R Y .

The subject of the translation and publication of this work having been submitted to the consideration of the Eastern Convention at its recent meeting in this city, and a general desire having been indicated for its appearance in the form of a volume, instead of that of periodical numbers, it has consequently been resolved to act upon this suggestion in regard to the issue of the remaining portion, amounting to about 250 pages. The translator therefore will devote himself to the enterprise as other engagements shall permit and complete the present volume at the earliest practicable date. This will then be ready to be bound together with the already published portions, and all who wish can procure the work entire. The Convention, without assuming any responsibility as to the contents of the work, or the mode of its execution by the translator, were still pleased to express a kindly sympathy with him in his labors, and to recommend them to the countenance and support of all those who were desirous of having these remarkable documents of the author's spiritual experience made accessible to the English reader. As the subscription to this department of the Swedenborg Library is much more limited than that to the others, the Editor ventures to solicit an addition to his list of names from those who would value the possession of the Diary.

Swedenborg's own Index to the Diary is now, we understand, published entire by Dr. Tafel, comprising not far from 1000 octavo pages. This is so rich and full that almost any subject treated of can be followed out in detail by consulting its pages; and that the field of subjects is immense, may be inferred from the copiousness of the Index—embracing the thousand-fold topics pertaining to the Spiritual World. And we must in this connexion repeat a former remark, that it is extremely difficult to conceive that Swedenborg should have bestowed so much labor on this Index if it were intended solely for his private use. So voluminous a work of this nature seems plainly to have been dictated by a regard to the wants of future readers. But on any supposition, how does it enhance our ideas of the amazing industry of the man! An Index only comprising two 8vo. vols. of 500 pages each! And then it appears we are allowed to anticipate the speedy publication of four stout 8vo. vols. of *Adversaria* on *Genesis* and *Exodus*, to say nothing of those on *Leviticus*, *Numbers*, and *Deuteronomy*, of scientific matter which may yet see the light! Truly, if he could be believed as a prodigy in nothing else, he must be so especially in the extent and depth of his labors in the sphere of authorship.

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